

they had tea together and then she went off and she came back again and this time she had supper with him and he was wanting to be completely alone with her but she put that off and she said next time I come we can be alone together. And when she came she brought a little bag with her, a little bag in which she carried her food because she never ate his food. She was a pious Jewish woman who had to eat the food that is prescribed according to the ritual. This time when she came instead of carrying food in the bag she carried a big knife and now she said she would be alone and as soon as they were alone she pulled the knife out and she plunged it into his back and then she cut off his head and put it into the little bag and carried it back over no-man's land with her and of course that meant that the Jews were free. So in the Vatican and such places you will find pictures of Judith and her glory. The emphasis of the book is somewhat different from what most of us find in the canonical books of the O.T. Judith is a short book, now Tobit is a long one. The book of Tobit is perhaps the first novel ever written. It has a great importance in the history of the novel. Tobit is a long book about pious Jews who went into exile into Babylonia. And there in exile he stood for his faith and had all sorts of experiences. Near the beginning of it there was a Jew who died who was killed and this pious man went and buried the Jew. This made him unclean and he couldn't go home unclean, he'd make everybody unclean, so he had to go and sleep in a corner of the wall and as he was sleeping a bird dropped something in his eye and it blinded him. This was the result of his doing a pious act and now he was blind and so the book goes on and works out the problem. He saw his son marry a woman who had been married seven times and each time a demon had come and killed the groom on the bridal night and so he gets hold of something which if you pour out of a bottle it will drive the demon away and therefore he was able to marry her without mishap. It is a good book but it is a kind of a fantastic one. It is an interesting story and the early Christians thought it much superior to the Roman literature that were filled with all kinds of wickedness and immorality and were always talking about many gods while this one recognized the one God and the way that God protects those who were true to Him. The other one is I Ezra, a book which contains the greater part of Ezra and Nehemiah in a different translation into Greek with a certain amount of additional material. The LXX copies which have any Apocryphal books at all are likely to have I and II Ezra both.